

*Encænia.*

THE FEAST OF  
DEDICATION.  
CELEBRATED

AT LINCOLNES INNE,  
in a Sermon there vpon Ascen-  
sion day, 1623.

*At the Dedication of a new Chappell*  
there, Consecrated by the Right Reue-  
rend Father in God, the Bishop  
of LONDON.

*Preached by* Iohn Donne,  
Deane of St. PAULS.

LONDON,  
Printed by AVG. MAT. for THOMAS IONES,  
and are to bee sold at his Shop in the Strand, at  
the blacke Ratton, neere vnto Saint  
Clements Church.

1623.



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TO THE MASTERS  
OF THE BENCH, AND  
the rest of the Honourable  
Societie of LINCOLNES  
INNE.

**I**T pleased you to exercise your interest in me, and to expresse your fauour to mee, in inuiting mee to preach this Sermon: and it hath pleased you to doe both ouer againe, in inuiting me to publish it. To this latter service I was the more inclinable, because, though in it I had no occasion to handle any matter of Controuersie betweene vs, and those of the Romane Perswasion, yet the whole body and frame of the Sermon, is opposed against one pestilent calumny of theirs, that

wee haue cast off all distinction of places,  
and of dayes, and all outward meanes of as-  
sisting the deuotion of the Congregation.  
For this vse, I am not sorry that it is made  
publique, for I shall neuer bee sorry to ap-  
peare plainly, and openly, and directly, with-  
out disguise or modification, in the vindica-  
ting of our Church from the imputations  
and calumnies of that Aduersary. If it had  
no publique vse, yet I should satisfie my  
selfe in this, that it is done in obedience to  
that, which you may call your Request, but  
I shall call your Commandement vpon

Your very humble Ser-

uant in Christ Iesus.

JOHN DONNE.





## The Prayer before the *Sermon.*

**E**ternall, and most gracious *God*,  
Father of our Lord *Iesus Christ*,  
and in him, of all those that are  
his, As thou diddest make him  
so much ours, as that he became like vs, in  
all things, sinne onely excepted, make vs  
so much his, as that we may be like him, euen  
without the exception of sinne, that all  
our finnes may bee buried in his wounds,  
and drowned in his Blood. And as this day  
wee celebrate his *Ascension* to thee, bee  
pleased to accept our endeauour of conform-  
ing our selues to his patterne, in rayfing  
this place for our *Ascension* to him. Leane  
vpon these *Pinnacles*, O Lord, as thou did-  
dist vpon *Iacobs Ladder*, and hearken after  
vs. Bee this thine *Arke*, and let thy *Doue*,  
thy blessed *Spirit*, come in and out, at these  
Windowes: and let a full pot of thy *Manna*,  
a good measure of thy Word, and an

effectuall preaching thereof, bee euermore  
preserued, and euermore bee distributed in  
this place. Let the Leprosie of *Superstition*  
neuer enter within these Walles, nor the  
hand of *Sacriledge* euer fall vpon them.  
And in these walles, to them that loue *Pro-  
fit* and *Gain*e, manifest thou thy selfe as a  
*Treasure*, and fill them so; To them that  
loue *Pleasure*, manifest thy selfe, as *Marrow*  
and *Fatnesse*, and fill them so; And to them  
that loue *Preferment*, manifest thy selfe, as  
a *Kingdome*, and fill them so; that so thou  
mayest bee all vnto all; giue thy selfe  
wholly to vs all, and make vs all  
wholly thine. Accept our  
humble thanks for  
all, &c.

IOHN



## JOHN 10. 22.

*And it was at Ierusalem, the  
Feast of the Dedication; and it  
was Winter; and Iesus walked  
in the Temple in Salomons  
Porch.*



*Simeon Basill in a Ser-  
mon vpon the 114.  
Psalme, vpon the like  
occasion as drawes  
vs together now;  
The consecration of  
a Church, makes this the reason and  
the excuse of his late comming thither  
to doe that Service, that he stayd by the  
way, to consecrate another Church.  
I hope every person heere hath done  
so, consecrated himselfe, who is a*

*Basill.*

Bern. Ser. 1.

Temple of the Holy Ghost; before hee  
 came to assist, or to testifie the conse-  
 cration of this place of the Service of  
 God. *Nostra festiuitas hæc est, quia de Ec-  
 clesia nostra;* sayes Saint Bernard. This  
 Festiuall belongs to vs, because it is the  
 consecration of that place, which is  
 ours, *Magis autem nostra, quia de nobis  
 ipsis:* But it is more properly our Festi-  
 uall, because it is the consecration of  
 our selues to Gods seruice. For, *Sanctæ  
 Animæ propter inhabitantem Spiritum;*  
 your Soules are holy, by the inhabita-  
 tion of Gods holy spirit, who dwells  
 in them. *Sancta corpora propter inhabi-  
 tantem animam;* Your Bodies are holy,  
 by the inhabitation of those sanctified  
 Soules. *Sancti parietes, propter Corpora  
 Sanctorum.* These walles are holy, be-  
 cause the Saints of God meet here with-  
 in these walls to glorific him. But yet  
 these places are not onely consecrated  
 & sanctified by your comming, but to  
 bee sanctified also for your comming.  
 that

that so, as the Congregation sanctifies the place, the place may sanctifie the Congregation too. They must accompany one another; holy persons and holy places; If men would wash sheep in the *Baptisterie*, in the *Font*; those sheep were not christned. If prophane men, or idolatrous men, pray here after their way, their prayers are not sanctified by the place. Neither if it be after polluted, doth the place retain that sanctitie, which is this day to be deriued vpon it, and to bee imprinted in it.

Our *Text* settles vs vpon both these considerations, The holy place, and the holy person. It was the *Feast of the Dedication*; there's the holinesse of the place; And the holy person, was holinesse it selfe in the person of *Christ Iesus*, who walked in the *Temple in Salomons Porch*. These two will bee our two parts: And the first of these wee shall make vp of these pieces. First, we shall see a lawfull vse of *Feasts*, of Fe-

*Disinfe.*

*stiuall dayes.* And then of other *Feasts*,  
 then were instituted by *God himselfe*;  
 diuers were so; this was not. And  
 thirdly, not only a *festiuall* solemnizing  
 of some one thing, at some one time,  
 for the present; but an *Anniversary* re-  
 turning to that solemnitie euery yeare;  
 And lastly, in that first part, this *Festi-  
 uall* in particular, The Feast of the *De-  
 dication* of the *Temple*: that sanctified  
 the place; that shall determine that  
 part. In the second part, *The holinesse of  
 the person*, we shall carry your thoughts  
 no farther, but vpon this, That euen  
 this holy person *Iesus* himselfe, would  
 haue recourse to this place, thus dedi-  
 cated, thus sanctified: And vpon this,  
 that hee would doe that especially at  
 such times, as hee might countenance  
 and authorise the *Ordinances* and *In-  
 stitutions* of the Church, which had  
 appointed this *Festiuall*. And this, sayes  
 the *Text*, he did in the *Winter*. First, *Epsi-  
 Hems*, though it were *Winter*, hee  
 came

came, and walked in the *Porch*, a little inconuenience kept him not off: And, *Quia Hiems*, because it was Winter, he walked in the *Porch* which was couered, not in the Temple which was open. So that heere with modestie, and without scandall he condemned not the fauouring of a mans health, euen in the Temple, And it was at Jerusalem, the Feast of the Dedication; and it was Winter; and Iesus walked in the Temple in Salomons *Porch*.

In our first part, *Holy places*, wee looke first vpon the times of our meeting there, *Holy dayes*. The root of all those is the *Sabboth*; that God planted himselfe euen in himselfe, in his owne rest, from the Creation. But the root, and those branches which grow from that root, are of the same nature, and the same name: And therefore as well of the flower, as of the root of a Rose, or of a Violet, we would say, This is a Violet, this is a Rose: so as well to a

1. Part.  
Festa.



Leuit. 23.

Genes. 8.

ther Feasts of Gods institution, as to the first *Sabboth*, God giues that name; hee calls those seuerall Feasts which he instituted, *Sabboths*; enioynes the same things to be done vpon them; inflicts the same punishments vpon them that breake them. So that there is one *Moralitie*, that is the soule of all *Sabboths*, of all *Festiualls*; howsoever all *Sabboths* haue a ceremoniall part in them, yet there is a *Morall* part that inanimates them all; they are elemented of *Ceremonie*, but they animated with *Moralitie*. And that *Moralitie* is in them all, *Rest*: for if *Adam* could name creatures according to their nature, *God* could name his *Sabboth* according to the nature of it, and *Sabboth* is *Rest*. It is a *Rest* of two kindes; our rest, and *Gods* rest. Our rest is the cessation from labour on those dayes; *Gods* rest, is our sanctifying of the day; for so in the religious sacrifice of *Noah*, when hee was come out of the *Arke*, *God* is said

to

to haue smelt, *Odorem quietis*, the fauour  
of rest: vpon those dayes we rest from  
seruing the world, and God rests in our  
seruing of him. And as God takes a  
tenth part of our goods, in *Tythes*, but  
yet he takes more too, he takes *Sacrifices*,  
so though he take a seventh part  
of our time in the *Sabboth*, yet he takes  
more too, he appoints other *Sabbaths*,  
other *Festiualls*, that he may haue more  
glory, and we more Rest: for all which  
in those two concurre, are *Sabbaths*.

*Vacate & uidete quoniam ego sum Dominus* sayes God: First *vacate*, rest from  
your bodily labours, distinguish the  
day, and then *uide*, come hither into  
the Lords presence, and worship the  
Lord your God, sanctifie the day. And  
in all the *Sabbaths* there is still a *Cessare*,  
and a *Humiliate animas*, bodily rest, and  
spiritually sanctifying of the day. *Holy*  
dayes then, that is, dayes seposd for  
*holy uses*, and for the outward & pub-  
like seruice of God, are in Nature, and  
short in

*Psal. 46. 10.*

*Leuit. 23.*

in that *Morall Law* which is written in the heart of man. That such dayes there must be is *Morall*, and this is *Morall* too, that all things in the service of God bee done in order; and this also, that obedience be giuen to Superiours, in those things wherein they are Superiours. And therefore it was to the *Iewes*, as well *Morall*, to obserue the certaine dayes which God had determined, as to obserue any at all. Not that Gods commandement limittin the dayes, infused a *Moralitie* into those particular dayes: for *Moralitie* is perpetuall, and if that had been *Morall*, it must haue been so before, and it must bee so still; Gods determining the dayes did not infuse, nor induce a *Moralitie* there, but it awakened a former *Moralitie*, that is, an obedience to the commandement, for that time, which God had appoynted that for them; for this *Obedience*, and *Order* is perpetuall, and so, *Morall*. We depart therefore from that error, which those

those ancient *Heretiques*, the *Ebionites* begun, and some laboured to refresh in *Saint Gregories* time, and which continues in practise in some places of the world still; To obserue both the *Jewes Sabbath*, and the *Christians, Satterday*, and *Sunday* too; because the *Sabboth* is called *Pactum sempiternum*: for to that any of *Saint Augustines* Answeres will serue; either that it is called euerlasting, because it signified an euerlasting rest; (where be pleased to note by the way, that *Holy dayes, Sabbath*s, are not onely instituted for *Order*, but they haue their *Mystery*, and their *Signification*; for *Holy dayes*, (as the *Text* calls them there) and *New Moones*, and the *Sabboth*, were but shadowes of things to come:) or else the *Sabboth* was called euerlasting to them, because it bound them euerlastingly, and they might neuer intermit it, as some other ceremonies they might. But their *Sabboths* bind not vs; we depart from them who think so;

Exod. 31.

Col. 2. 16.

and so we doe from them, who think we are bound to no *Festiualls* at all, or at least to none but the *Sabboth*. For *God* requires as much seruice from vs, as from the *Iewes*, and to them hee enlarged his *Sabboths*, and made them diuers. But those were of *Gods* immediat institution: but all that the *Iewes* obserued were not so; and thats our next consideration, *Festiualls* instituted by the *Church*.

*Sine Man-  
dato.*

*Cant. 2. 15*

At first, when *God* was alone, it is but *Faciamus*, let vs, vs the *Trinity* make man. This was, when *God* was, as we may say, in *Celibatu*. But after *God* hath taken his *spouse*, married the *Church*, then it is, *Cadite nobis vulpes*, doe you take the little *Foxes*, you the *Church*, for our vines haue grapes; the vines are ours; yours and mine sayes *Christ* to the *Church*: and therefore do you looke to them, as well as I. The *Tables* of the law *God* himselfe wrote, and gaue them written to *Moses*: he left none of that to him; nor  
a power

a power to make other Lawes: like those lawes: but for the *Tabernacle*, which concern'd the *outward* worship of *God*, that was to be made by *Moses*, *Iuxta similitudinem*, according to the paterne which *God* had shewed him. *God* hath giuen the *Church* a paterne of *Holy dayes*, in those *Sabboths* which hee himselfe instituted, and according to the paterne, the *Church* hath instituted more: and *Recte festa Ecclesiae colunt, qui se Ecclesiae filios recognoscunt*: They who disdaine not the name of *sonnes* of the *Church*, refuse not to celebrate the daies which are of the *Churches* institution. There was no immediate commandement of *God* for that *Holy day*, which *Mordechai*, by his letters establisht; but yet the *Jewes* vndertooke to do as *Mordechai* had written to them. There was no such commandement for this *Holy day*, in the Text; and yet that was obserued, as long as they had any beeing. And where the reason remaines, the

C 2

practise

Exod. 25.9.

Aug.

Ester 9.23.

practise may; The *Iewes* did, we may institute new *Holy dayes*. And not onely transitory daies, for a present thanks giuing for a present benefit, but *Anniuersaries*, perpetuall memorials of Gods deliuerances. And thats our next step.

*Anniuersaria.*

Both the *Holy dayes*, which we named before, which were instituted with our speciall Commaundement from God, were so. That of *Mordechai*, he commanded to be kept euery yeare for two dayes, and this in the Text, *Indas Maccabeus* commanded to be kept yearly for eight dayes, which was more then was appoynted to any of the *Holy dayes*, instituted by God himselfe, for the Festiuall alone. According to which paterne, one *Bishop* of *Rome*, ordained that the Festiualls of the Dedication of *Churches* should bee yearly celebrated in those places; and another extended the Festiuall to eight dayes; at least at the first dedication thereof, if not euery yeare: that God might

*Felix.*

*Greg.*



might not onely be put into the possession of the place, but settled in it. *God* by *Moses* made the children of *Israel* a *Song*, because, as hee sayes, howsoever they did by the Law, they would neuer forget that *Song*, & that *Song* should be his witnesse against them. Therefore would *God* haue vs institute solemne memorialls of his great deliuerances, that if when those dayes come about, we doe not glorifie him, that might aggrauate our condemnation. Euery fift of *August*, the *Lord* rises vp, to hearken whether we meet to glorifie him, for his great deliuerance of his *Maiesty*, before he blest vs with his presence in this Kingdome: and when he finds vs zealous in our thanks for that, he giues vs farther blessings. Certainly he is vp as early euery fift of *November*, to hearken if we meet to glorifie him for that deliuerance still; and if hee should finde our zeale lesse then heretofore, hee would wonder why.

Deut. 31. 19

*Gods principall, his radicall Holy day, the Sabbath, had a weekly returne; his other Sabbaths, instituted by himselfe, and those which were instituted by those paternes, that of Mordechai, that of the Maccabees, & those of the Christian Church, They all return once a yeare. God would keepe his Courts once a yeare, and see whether wee make our apparances as heeretofore; that if not, hee may know it. Feastes in generall, Feastes instituted by the Church alone, Feasts in their yearely returne and obseruation, haue their vse, and particularly those Feasts of the Dedication of Churches, which was properly and literally the Feast of this Text. It was the Feast of Dedication.*

*Encenia.*

*Temple.*

As it diminishes not, preiudices not *Gods Eternitie*, that wee giue him his *Quando*, certaine times of Inuocation, God is not the lesse *yesterday, and to day, and the same for euer*, because wee meet here to day, and not yesterday, so it diminish-

minishes not, prejudices not Gods *Vbi-*  
*quitie* and *Omnipresence*, that wee giue  
 him his *Vbi*, certaine places for Inuo-  
 cation. Thats not the lesse true, that  
*the most High dwells not in Temples made*  
*with bandes*, though God accept at our  
 hands our dedication of certaine pla-  
 ces to his seruice, & manifest his wor-  
 king more effectually, more energeti-  
 cally in those places, then in any other.  
 for when we pray, *Our Father which art*  
*in Heauen*, It is not (sayes Saint *Chryso-*  
*stome*) that wee deny him to bee heere,  
 where wee kneele when we say that  
 Prayer, but it is that we acknowledge  
 him to be there, where he can graunt,  
 and accomplishe our prayer. It is as *Ori-*  
*gen* hath very well expressed it, *Et in*  
*melioribus mundi requiramus Deum*. That  
 still wee looke for God in the best pla-  
 ces; looke for him, as he heares our pe-  
 titions, here, in the best places of this  
 world, in his House, in the Church;  
 looke for him as he graunts our peti-  
 on,

Acts 7.48.

*Chrysostome.*

*Origen.*

Deut. 30. 13

on, in the best place of the next world,  
 at the right hand, and in the bosome of  
 the *Father*. When *Moses* sayes that the  
 word of God is not beyond Sea, he addes,  
 It is not so beyond Sea, as that thou must  
 not haue it without sending thither. When  
 he sayes there, it is not in heauen, he addes,  
 not so in heauen, as that one must goe up,  
 before hee can haue it. The word of  
 God, is beyond Sea, the true word, truly  
 preached in many true Churches there,  
 but yet we haue it here, within these  
 Seas too; God is in Heauen, but yet hee  
 is here, within these walles too. And  
 therefore the impietie of the *Maniche-  
 ans* exceeded all the *Gentiles*, who con-  
 cluded the God of the Old Testament to  
 be an impotent, an ynperfect God, be-  
 cause hee commaunded *Moses* first to  
 make him a *Tabernacle*, and then *Salom-  
 on* to make him a *Temple*, as though  
 he needed a House. God does not need  
 a house, but man does need, that God  
 should haue a House. And therefore  
 the

the first question, that *Christs* first Disciples asked of him, was *Magister, ubi habitas*, they would know his standing house, where he hath promised to bee alwaies within, and where at the ringing of the Bell, some body comes to answere you, to take your errand, to offer your Prayers to *God*, to returne his pleasure in the preaching of his Word to you. The many and heavy Lawes, with which sacred and secular stories abound, against the profanation of places, appropriated to *Gods* service, and that religious custome, that passed almost through all ciuill Nations, that an oath, which was the bond between man, and man, had the stronger Obligation, if that were taken in the *Church*, in the presence of *God*, (for such was the practise of *Rome* towards her enemies, *Tango aras mediisq; ignes*, to make their vowes of hostility in the *Church*, and at time of diuine Service, (and such is their practise still, they

D

seale

scale their Treasons in the Sacrament) such was Romes practise towards others, and such was the practise of others towards Rome; (for so Amiball sayes, that his father Amilcar swore him at the Altar, that he should neuer bee reconciled to Rome; (And such is your practise still, as often as you meet here, you renew your band to God, that you will neuer bee reconciled to the Superstitions of Rome) all these, and all such as these, and such as these are infinite, heap vp testimonies, that even in Nature there is a disposition to apply, and appropriate certaine places to Gods seruice. And this impression in nature is illustrated in the Law, as the time, so the place is distinguished, Yee shall keepe my Sabbath, there is the time, and you shall reuerence my Sanctuary, there is the place. But that they may be reuerenced, that they may bee Sanctuaries, they are to be sanctified; and thats the *Encenia*, the Dedication.

Leui. 19. 30

Euen

Euen in those things which accrue vnto God, and become his, by another title, then as he is Lord of all, by *Creation*, that is, by appropriation; by dedication to his vse and Seruice. There is a *Lay Dedication*, and an *Ecclesiasticall Dedication*. I hope the distinction of *Laytie*, and *Clergie*, the words, scandalize no man. *Luther*, and *Caluin* too might haue iust cause to decline the words, as they did; when so much was ouer-attributed to that *Clergie* which they intend, as that they were *Sorts Domini*, the *Lords portion*, as that the world had no portion in them, and yet they had the greatest portion of the world; and howe little soeuer they had to doe with God; yet no *State*; no *King* might haue any thing to doe with them. But, as long as we declare, that by the *Laytie* we intend the people glorifying God in their secular callings, and by the *Clergie*, persons separated by his ordinance, for spi-



Acts 5. 4.

ritual functions, The *Laytie* no farther  
remou'd then the *Clergie*, The *Clergie*  
no farther schilted then the *Laytie*, in  
the blood of *Christ Iesus*, neither in the  
effusion of that blood vpon the *Crosse*,  
nor in the participation of that blood  
in the *Sacrament*, and that an equall  
care in *Clergie*, and *Laytie*, of doing the  
duties of their seuerall callings, giues  
them an equall interest in the ioyes,  
and glory of heauen, I hope no man is  
scandaliz'd with the names. The *Lay*  
*Dedication* then is, the voluntary sur-  
rendring of this piece of ground thus  
built to God. For we must say, as *Saint*  
*Peter* said to *Ananias*, *Whiles it remain'd,*  
*was that not your owne?* and now, when  
that is raised (saying that there was  
*Dedicatio Intentionalis*, a purpose from  
the beginning to appropriate it, to this  
holy use) might you not, till this houre,  
haue made this roome your Hall, if  
you would? But this is your *Dedica-*  
*tion*, that you haue cheerefully pursued  
your

your first holy purposes, and deliuer now into the hands of this seruant of God, the *Right Reuerend Father the Bishop of this See*, a place to be presented to God for you, by him, not misbecoming the *Maieslie* of the great God, who is pleased to dwell thus amongst vs. What was spent in *Salomons Temple* is not told vs. What was prepared, before it was begun, is such a summe, as certainly, if all the *Christian Kings* that are, would send in all that they haue, at once, to any one seruice, all would not equall that summe. They gaue there, till they who had the ouerseeing therof, complain'd of the abundance, and proclaim'd an abstinence. Yet there was one, who gaue more then all they; for *Christ* sayes the poore widdow gaue more then all the rest, because she gaue all she had. There is a way of giuing more then she gaue, & I, who by your fauours was no stranger to the beginning of this work, and

an often refresher of it to your memories, and a poore assistant in laying the first stone, the materiall stone, as I am now, a poore assistant again in this laying of this first formall Stone, the Word & Sacrament, and shall euer desire to be so in the seruice of this place, I, I say, can truly testifie, that you (speaking of the whole Societie together of the publike stock, the publike treasury, the publike reuenue) you gaue more then the widow, who gaue all, for you gaue more then all. *A stranger shall not entermeddle with our ioy, as Salomon saies: strangers shall not know, how ill we were prouided for such a work, when we begun it, nor with what difficulties we haue wrastled in the way; but strangers shall know to Gods glory, that you haue perfected a work of full three times as much charge, as you proposed for it at beginning: so bountifully doth God blesse, and prosper intentions to his glory, with enlarging your*

your hearts within, and opening the hearts of others, abroad. And this is your *Dedication*, and that which without prejudice, and for distinction, wee call a *Lay Dedication*, though from religious hearts, and hands.

There is another *Dedication*, that we haue call'd *Ecclesiasticall*, appointed by God, so as God speaks in the ordinances, and in the practise of his *Church*. Hereditary Kings are begotten & concein'd the naturall way, but that body which is so begotten of the blood of Kings, is not a King, no nor a man, till there bee a Soule infused by God. Here is a *House*, a *Child* conceiu'd (wee may say borne) of *Christian parents*, of persons religiously disposed to Gods glory; but yet, that was to receiue another influence, an inanimation, a quickening, by another *Consecration*. *Oportet denuo nasci*, holds euen in the children of *Christian parents*; when they are borne, they must be borne again by *Baptisme*: when this place

*Ecclesiasticum*

Gen. 28.20.

Num. 7.1.

place is thus giuen by you, for *God*, *oportet denuo dari*, it must be giuen againe to *God*, by him, who receiues it of you. It must, there seems a necessitie to be implied, because euen in *Nature*, there was a consecration of holy places; *Iacob* in his journey, before the *Law*, consecrated euen that stone, which he set vp, in intention to build *God* a House there. In the time of the *Law*, this Feast of Dedication, was in practise; first in the *Tabernacle*; that and all that appertain'd to it, was annointed, and sanctified: So was *Salomons Temple* after; so was that which was reedified after their return from *Babylon*; and so was this in the *Text*, after the Heathen had defiled and profan'd the *Altar* thereof, and a new one was erected by *Iudas Maccabeus*. Thus in *Nature*, thus in *Law*, and thus far thus in the *Gospel* too: that as sure as wee are that the people of *God* had materiall Churches in the *Apostles* first times, so sure we are, that those places had

had a Sanctitie in them. If that place of *Saint Paul*, *Despise yee the Church of God*? be to be vnderstood of the locall, of the materiall *Church*, and not of the *Congregation*, you see there is a rebuke for the prophanation of the place, and consequently a sanctity in the place. But as soone as the *Church* came evidently by the fauour of *Princes*, to haue liberty to make lawes, and power to see them practised, it was neuer pretermitted to consecrate the places. Before that, we find an ordinance by Pope *Hyginus* (he was within 150. after *Christ*, and the eighth *Bishop* of that *See* after *Saint Peter*) euen of particulars in the Consecrations. But after, *Athanasius* in his *Apologie* to *Constantinus*, makes that protestation for all *Christians*, *That they neuer meet in any Church, till it bee consecrated*: And *Constantine* the *Emperour* least hee should be at any time vnprouided of such a place, (as we read in the *Ecclesiasticall story*) in all his warres, carried a-

E                      bout

1 Cor. II. 32

*Athanas.*

bout with him a *Tabernacle* which was consecrated : In *Nature*, in the *Law*, in the *Gospel*, in *Precept*, in *Practise*, these Consecrations are established.

*Uſu.*

This they did. But to what use did they consecrate them ? not to one use only, and therefore it is a frivolous contention, whether *Churches* be for *preaching*, or for *praying*. But if *Consecration* be a kind of *Christning* of the *Church*, & that at the *Christning* it have a name, wee know what name God hath appointed for his House, *Domus mea*, *Domus orationis vocabitur*. My House shall be called the House of Prayer. And how impudent and inexcusable a falsehood is that in *Bellarmino*, That the *Lutherans* and *Caluinistes* doe admit *Churches* for *Sermons* and *Sacraments*, Sed reprehendunt quod fiant ad orandum, They dislike that they should be for *Prayer* : when as *Caluin* himselfe, (who may seeme to be more subiect to this reprehension then *Luther*) (for there is no such *Liturgie*



gie in the *Caluinists Churches*, as in the *Lutheran*) yet in that very place which *Bellarmino* cites, sayes *Concepta preces in Ecclesia Deo grata*; and for singing in *Churches*, (which in that place of *Caluin* cannot be only meant of *Psalmes*, for it was of that manner of singing, which being formerly in vse in the *Easterne churches*, *S. Ambrose*, in his time, brought into the *Church of Millan*, and so it was deriud ouer the *Western churches*, which was the modulation and singing of *Versicles* and *Antiphons* and the like) this singing, sayes *Caluin*, was in vse amongst the *Apostles* themselues, *Et sanctissimum & saluberimum est institutum*. *It was a most holy and most profitable Institution*. Still consider *Consecration* to be a *Christning* of the place, and though we find them often called *Templa propter Sacrificia*, for our sacrifices of praier, and of praise, & of the merits of *Christ*, and often called *Ecclesie ad conciones*, Churches, in respect of congregations,

l. 3. 20.

§ 32.

for preaching, and often call'd *Martyria*, for preserving with respect, and honor the bodies of *Martyrs*, and other *Saints* of *God*, there buried, & often, often, by other names, *Dominica*, *Basilica*, and the like, yet the name that *God* gaue to his house, is not *Concionatorium*, nor *Sacramentarium*, but *Oratorium*, the House of Prayer. And therefore without preiudice to the other functions too, (for as there is a *væ* vpon me, *Si non Euangelizauero*, If I preach not my selfe, so may that *væ* be multiplied vpon any, who would draw that holy ordinance of *God* into a dis-estimatiō, or into a slacknesse,) let vs neuer intermit that dutie, to present our selues to *God* in these places, though in these places there bee then, no other Service, but Common prayer. For then doth the House answer to that name, which *God* hath giuen it, if it be a house of Prayer.

*Medm.*

Thus then were these places to receiue a double Dedication; a Dedication

tion, which was a Donation from the *Patron*, a Dedication which was a consecration from the *Bishop*, for to his person, and to that ranke in the *Hierarchy* of the *Church*, the most ancient *Canons* limited it, and to those purposes, which wee haue spoken of; of which, Prayer is so farre from being none, as that there is none about it. A little should be said, (before wee shut vp this part) of the manner, the forme of Consecrations. In which, in the *Primitive Church*, as soone as Consecrations came into free vse, they were full of *Ceremonies*. And many of those *Ceremonies* deriu'd from the *Jewes*: and not vnlawfull, for that. The *Ceremonies* of the *Jewes*, which had their foundation in the prefiguration of *Christ*, and were types of him, were vnlawfull after *Christ* was come, because the vse of them, then, implied a deniall or a doubt of his being come. But those *Ceremonies*, which, though the *Jewes*

vsed them, had their foundation in *Nature*, as bowing of the knee, lifting vp the eyes, and hands, and many, very many others, which either testified their deuotion that did them, or exalted their deuotion that saue them done, are not therefore excluded the *Church*, because they were in vse amongst the *Iewes*. That Pope whom we named before, *Hyginus*, the eighth after *Saint Peter*, he instituted, *Ne Basilica sine Missa consecretur*. That no *Church* bee consecrated without a *Masse*. If this must binde vs, to a *Masse* of the present *Romane Church*, it were hard; and yet not very hard truely; for they are easily had. But that word, *Masse*, is in *Saint Ambrose*, in *Saint Augustine* in some very ancient *Councils*; and surely intends nothing, to this purpose, but the *Seruite*, the *Common Prayer* of the *Church*, then in vse, there. And when the Bishop *Panigarola* sayes in his *Sermon* vpon *Whitsunday*, that the  
*Holy*

*Holy Ghost* found the blessed *Virgin*  
 and the *Apostles* at *Masse*, I presume hee  
 meanes no more, then that they were  
 mett at such publique Prayer, as at  
 those times they might make. Sure  
*Pope Clemens*, and *Pope Hyginus* meane  
 the same thing, when one sayes *Missæ*  
*consecratur*, and the other *Diuinis Preci-*  
*bis*: One sayes, *Let the Consecration bee*  
*with a Masse*, the other, *with Diuine*  
*Seruice*; the *Liturgie*, the Diuine Ser-  
 uice was then the *Masse*. In a word, a  
 constant forme of Consecrations, wee  
 finde none that goes through our *Ri-*  
*tualls*: the *Ceremonies* were still more  
 or lesse, as they were more or lesse ob-  
 noxious, or might bee subiect to scan-  
 dalize, or to be mis-interpreted. And  
 therefore I am not heere either to di-  
 rect, or so much as to remember, that  
 which appertaines to the manner of  
 these Consecrations; onely in concur-  
 ring in that, which is the Soule of all,  
 humble and heartie prayer, that *God*  
 will

will heare his Seruants in this place, I shall not offend to say, that I am sure my zeale is inferiour to none. And more I say not of the first Part, The Holy place; and but a little more, of the other; though at first it were proposed for an equall part, *The Holy Person*, That at the Feast of the Dedication, *Iesus walked in the Temple in Salomons Porch.*

2. Part.

*Iesus in  
Temple.*

Apo. 21. 22

2. Paral. 4. 9

In this second part, wee did not spread the words, nor shed our considerations vpon many particulars: the first was, that euen *Iesus* himselfe had recourse to this *Holy place*. In the new *Ierusalem*, in *Heauen*, there is no *Temple*. I saw no *Temple* there sayes *Saint Iohn*: for the Lord God Almightye, and the *Lambe* are the *Temple* of it. In *Heauen*, where there is no danger of falling, there is no need of assistance. Heere the *Temple* is called *Gnazar*, that is *Auxilium*: A Helper: the strongest that is, needs the helpe of the Church: And  
it

it is called *Sanctificium*, by *Saint Hierom*, a place that is not onely made holy by Consecration, but that makes others holy by *G O D* in it. And therefore *Christ* himselfe, whose person and presence might consecrate the *Sanctum Sanctorum*, would yet make his often repayre to this *Holy place*; not that hee needed this subsidie of *Locall holinesse* in himselfe, but that his example might bring others who did neede it; and those who did not; and, that euen his owne Preaching might haue the benefite and the blessing of *Gods Ordinance* in that place, hee sayes of himselfe, *Quotidie apud vos sedebam docens in Templo*, and *Semper docui in Synagoga, & in Templo*; as in the *Actes*, the *Angell* that had deliuered the *Apostles* out of prison, sends them to *Church*, *Stantes in Templo loquimini plebi*. The *Apostles* were sent to preach, but to preach in the *Temple*, in the place appropriated and consecrated for that

Psal. 73:69.

Math. 26.

Actes 5.

F

holy



*Tempus.*

holy vse and employment.

He came to this place, and he came at those times, which no immediate command of *God*, but the *Church* had instituted. *Faëta sunt Encenia*, sayes the Text; It was the Feast of the Dedication. Wee know what Dedication this was; That of *Salomon* was much greater; A Temple built where none was before; That of *Esdra*s at the returne was much greater then this, An intire reedification of that demolished Temple, where it was before. This was but a zealous restoring of an Altar in the *Temple*: which hauing beene prophaned by the *Gentiles*, the *Jewes* themselues threw downe, and erected a new, and dedicated that. *Salomons* Dedication is called a *Feast*, a *Holy day*: by the very same name that the *Feast* of vnleauened bread, and the *Feast* of the *Tabernacle* is called so often in *Scripture*, which is *Kag*. The Dedication of *Ezra* is sufficiently declared

2 Chr. 5. 3.

Ezra 6. 16.

clared to bee a solemne *Feast* too. But neither of these *Feastes*, though of farre greater *Dedications*, were *Anniuersarie*; neither commanded to be kept euery yeare; and yet this, which was so much lesser then the others, the *Church* had put vnder that *Obligation*, to bee kept euery yeare; and *Christ* himselfe contemnes not, condemnes not, disputes not the institution of the *Church*. But as for matter of doctrine hee sends euen his owne *Disciples*, to them who sate in *Moses* Chayre, so for matter of Ceremony, he brings euen his owne person, to the celebrating, to the authorizing, to the countenancing of the *Institutions* of the *Church*, and rests in that.

Now it was *Winter*, sayes the *Text*: *Et si Hyems*  
*Christ* came *et si Hyems*, though it were  
*Winter*; so small an inconuenience  
kept him not off. Beloued, it is not  
alway colder vpon *Sunday*, then vpon  
*Satterday*; nor at any time colder in

the Chappell; then in *Westminster Hall*. A thrust keepes some off in *Summer*; and colde in *Winter*: and there are more of both these in other places, where for all that, they are more content to be. Remember that *Peter* was warming himselfe, and hee denied *Christ*. They who loue a warme bed, let it bee a warme Studie, let it bee a warme profit, better then this place, they deny *CHRIST* in his Institution. That therefore which *CHRIST* sayes, *Pray that your flight bee not in the Winter, nor vpon the Sabbath*; we may apply thus, *Pray that vpon the Sabbath* (I tolde you at first, what were *Sabbaths*;) the *Winter* make you not flie, not abstaine from this place. *Put off thy shooes*, sayes *God* to *Moses*, for the place is holy ground. When *Gods* ordinance by his *Church* call you to this holy place, put off those shooes, all those earthly respects, of *ease* or *profit*, *Christ* came, *Et si Hyems*.

Mat. 24.20.

Exod. 35.

But

But then, *Quia Hyems*, Because it was Winter, Hee did walke in *Salomons Porch*, which was couered, not in *Atrio*, in that part of the *Temple*, which was open, and expos'd to the weather. We doe not say, that infirme and weak men, may not fauour themselues, in a due care of their health, in these places. That he who is not able to raise himselfe, must alwayes stand at the *Gospell*, or bow the knee at the name of *Iesus*, or stay some whole houres, altogether vncovered heere, if that increase infirmities of that kinde. And yet Courts of *Princes*, are strange *Bethesdaes*; how quickly they recouer any man that is brought into that Poole? How much a little change of ayre does? and how well they can stand, and stand bare many houres, in the Priuy Chamber, that would melt and flowe out into Rhumes, and Catarrs, in a long *Gospell* heere? But, *Citra Scandalum*, a man may fauour himselfe in these places:

*Quia Hyems*

but yet this excuses not the irreuerent manner which hath ouertaken vs in all these places ; That any *Master* may thinke himselfe to haue the same libertie heere , as in his owne house , or that that *Servant* , that neuer puts on his hat in his *Masters* presence all the weeke, on *Sunday* , when hee and his *Master* are in *Gods* presence , should haue his hat on perchance before his *Masters*. *Christ* shall make *Master* and *Servant* equall ; but not yet ; not heere ; nor euer, equall to himselfe, how euer they become equall to one another. *Gods* seruice is not a continuall *Martyrdom*, that a man must bee heere , and here in such a posture, and such a manner , though hee dye for it ; but *Gods* House is no *Ordinary* neither ; where any man may pretend to doe what he will , and euery man may doe, what any man does. *Christ* slept in a storme ; I dare not make that generall ; let all doe so. *Christ* fauoured himselfe in the

the Church; I dare not make that generall neither: to make all places equall, or all persons equall in any place.

Tis time to end. *Saint Basill* himselfe, as acceptable as hee was to his Auditory, in his second Sermon vpon the 14. *Psalme*, takes knowledge that hee had preached an houre, and therefore broke off: I see it is a Compasse, that all Ages haue thought sufficient. But as we haue contracted the consideration of great *Temples*, to this lesser *Chappell*, so let vs contract the *Chappell* to our selues: *Et facta sint Encenia nostra*, let this be the Feast of the Dedication of our selues to God. *Christ* calls himselfe a *Temple*, *Soluite templum hoc*: Destroy this *Temple*. And *Saint Paul* calls vs so twice; *Know ye not that ye are the Temples of the Holy Ghost? Facta sint Encenia nostra: Encenia* signifies *Renouationem*, a renevvng: and *Saint Augustine* sayes that in his time, *Si quis nona tunica*

*Basill.*

*Iohn 2.19.*

*1 Cor. 3.16.  
& 6.19.*

*Aug.*

Nazian.

*tunica indueretur, Enceniare diceretur.* If any man put on a new garment, hee called it by that name, *Encenia sua*. Much more is it so, if wee renew in our selues the Image of God, and put off the Olde man, and put on the Lord Iesus Christ. This is truly *Enceniare*, to dedicate, to renew our selues: and so Nazian. in a Sermon, or Oration, vpon the like occasion as this, calls, *Conuersionem nostram, Encenia*, our turning to God, in a true repentance, or renewing, our dedication. Let mee charge your memories, but with this note more, That when God forbad David the building of an House, Because hee was a man of blood, at that time David had not embrued his hands in ~~Veris~~ blood; nor shed any blood, but lawfully in iust warres; yet euen that made him vncapable of this fauour to prouide God a house. Some callings are in their nature more obnoxious, and more exposed to sinne, then others are: accompanied with more tentations; & so



so retard vs more in holy duties. And therefore as there are particular finnes that attend certaine *places*, certaine *ages*, certaine *complexions*, and certaine *vocations*, let vs watch our selues in all those, and remember that not only the highest degrees of those sinns, but any thing that conduces therunto, prophanes the Consecration, and Dedication of this Temple, our selues, to the seruice of God; it annihilates our repentance, and frustrates our former reconciliations to him. *Almighty God worke in you a perfit dedication of your selues at this time; that so, receiuing it from hands dedicated to God, hee whose holy Office this is, may present acceptably this House to God in your behalves, and establish an assurance to you, that*  
*God will be alwayes present with*  
*you and your Succession*  
*in this place.*  
*Amen.*

G